


THE ANGLICAN DIGEST

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AUTUMN & WINTER A.D. 1970

I have come to believe that religion itself is an intrinsic faculty of human nature. I believe that being human involves having religion, and that human beings who declare they have no religion are deceiving themselves through failing to search their own hearts.
—Arnold Toynbee

The life of the Church goes on; the years come and go, but the Church continues its work of lifting people out of the trivialities of this world, and bringing to them the grace of God that they may worship and serve Him.—A parish bulletin

He who lives in the spirit and temper of devotion, whose heart is always full of God, lives at the top of human happiness, and is the furthest removed from all the vanities and vexations which disturb and weary the minds of men who are devoted to the world.
—William Law

It is since ^{the} Christians have largely ceased to think of the other world that they have become so ineffective in this one. Aim at heaven and you will get earth "thrown in": aim at earth and you will get neither.—C. S. Lewis

All love is but a reflection of God's love for us: however much one loves in this life, however widely, however intensely, it is only a scantling of the divine love revealed in the Incarnation, Crucifixion, and Resurrection of Jesus Christ.—Christopher Gentle

The cover design is by Tom Goddard and incorporates the glyphs used to symbolize autumn and winter. Autumn comes from *augere*, to increase: the period of ripening or fruiting, and the fall of seed to the earth. Winter comes from "wet" days, when people huddle in a house for protection against the cold, wind, and snow.

NOTE: This issue is dated autumn-winter so that subsequent issues may be mailed at more regular intervals: the spring issue at the end of December, Summer in March, Autumn in June, and winter in October. None of the four issues a year has been omitted.



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AUTUMN & WINTER A.D. 1970



the anglican digest

- ✦ some things old
- ✦ many things new
- ✦ most things borrowed
- ✦ everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

FUNCTION

THE FUNCTION of the ordained minister is five-fold, according to the teaching of the Church. He is to be a —

(1) *Pastor*: One who cares for the souls of the people in his charge, if they let him care, but unfortunately, they often don't: they won't talk to him about the things that deeply trouble them, they won't listen, they won't follow, they will not lead, they will not do, they will not trust him to love them for Christ's sake. Perhaps in my case the fault is as much mine as anybody's, perhaps some

think that I don't care, perhaps my ability to care is too limited, or my faith in God too weak; at any rate, I know there are many souls in my charge who are in need of God's love and have not experienced it very much. Even so, as one of Christ's least worthy ministerial stewards, I have spent hundreds and hundreds of hours and driven as many miles to visit in hospitals and homes and business places in the past year; I have spent untold hours counselling troubled people in my study; I have heard confessions

and talked for hours on the telephone — but that is what I am supposed to be doing as Christ's minister. So please, no plaudits and no judgment, but constructive criticism, helpful suggestions, ideas to improve the effectiveness of Christ's pastoral ministry through me — yes, me, for first of all, a priest is to be a good pastor.

(2) *Priest*: The second function of the ordained minister of Christ is priestly. A priest offers sacrifices to God: I offer here at the altar in our church those parts of your life which you offer up to God (it is seen most clearly at the Holy Communion) — your money, the wine and bread representative of the toil of your lives; I offer you to be used for His work; I offer "ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice". Statistics have told you how many times last year I have offered your sacrifices in public celebrations of Holy Communion. What you do not know, nor can I tell you, is how many times in my private prayers I offer your lives to God — the good, the bad, the so-so. Nor can I recall how many times as your priest-intercessor I have prayed your prayers for loved ones and friends, in "trouble, sorrow, need, sickness, or any other adversities". As priest, I have re-

ceived and offered to God your thank-offerings, your confessions of guilt, confusion, unfaithfulness, and joy. As priest I receive back from God and pass on to you His acceptance of your sacrifices. As He gives back His Body and Blood to you in the Holy Communion, so He gives back His love and grace to you in return for all the various sacrifices of your life. As a priest I do not in any sense stand *between* you and God: I stand *with* you as we face Him, and I stand *with Him* as He faces you; I speak in support of you to Him, and I speak in support of Him to you — that is part of the regular day-by-day spiritual life of my priesthood during the year. I tell you that for your comfort; I offer it to God for His judgment.

(3) *Teacher*: The ordained ministry is concerned with teaching: confirmation classes, adult class on Sunday mornings, and the Vacation Bible School were my main teaching occupations last year. Outside the parish, I taught a class in liturgies in [another city] during Lent; I told a group of Roman Catholic nuns and lay people one evening what the Anglican Church is, believes, and teaches. I have taught through our parish newsletter; I have taught in sermons, in one-to-one meetings with pa-

rishioners; I have taught acolytes, lay readers, and Sunday School teachers; I have taught through the Sunday School and Lenten programs; I have taught about Jesus Christ, His Church and His good news in civic groups and so-called "secular" organizations; I have taught the mission of the Church in parishes around the diocese. Nevertheless, my first love — teaching serious students about the Bible, Church History, Christian living in small groups in the parish — is less than fulfilled: it seems that people will not give up much more than an hour or two on Sunday morn-

ings (and that not regularly) for serious study of the things of the Spirit. I should like to do more of that kind of teaching right here in our own parish.

(4) *Preacher*: Obviously ordained ministers are called to be preachers. (When I'm called "preacher", however, I shudder.) This past year, I have, of course, preached regularly at the services of the Church. With the revival of the 8:30 a.m. Eucharist every Sunday, I have had the opportunity to preach short sermonettes — expositions of some aspect of the Epistle or Gospel for the day, and I en-



PUNCH

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"To save us dragging all the way to church every Sunday, we were wondering if you make house calls?"

joy it, for I feel it has helped my preaching at the latter service. I have been told by people who love me that when I preach without a manuscript I am much better than when I use notes: I appreciate their observations, and I am trying to do something about it. I am relatively new in the ministry (eight years), and although, God willing, I preach what I believe is true, I'm not always sure enough of the proper order of my thoughts to do without a manuscript — as is the case of this report; nevertheless, this year I have preached more often without notes than ever before. Several times people have suggested topics on which they would like me to preach, and last year I did so more than once, and should be glad to do this more often if you would let me know your wishes.

(5) Finally, the ordained minister is called to be a *prophet*. The word prophet is a technical, biblical one, and means, not a predictor of the future, as is commonly assumed, but one who speaks in the present for God. Prophets were often stoned and badly mistreated in Old Testament times, and I'm afraid it is still true today: many people don't want to hear what God has to say about real life issues of the day. The ordained ministry is said not to be

held in high esteem as a profession, and I usually feel the most despised and rejected among my own congregation, or at least among segments of it, when I speak in the prophetic role — especially about touchy matters of the times. I know that some people ask, "Who does he think he is?" or "Poor naive fellow!" or worse. When I'm speaking in a sermon, newsletter, class, or to an individual and on a controversial subject of the day, it isn't because I especially want to (I'd rather not get into the fire if I can avoid it), but if I am going to do what, under God, I am supposed to do, even with fear and trembling inside, I will speak for Him to you as His prophet. I did so a few times the past year and some people couldn't take it, I guess, and left, but others came to take their place. A prophet may be stupid, naive, presumptuous — many bad things, but I have prophesied — purported to speak for God, and in those instances, I am under the same judgment as prophets of old.

Pastor, priest, teacher, preacher, prophet — that is the work of the ordained minister. That was my work last year.

That's not all, of course: there are countless extra hours as parish administrator, planning services, getting out all

kinds of reports, writing letters, cutting stencils, addressing envelopes, running mimeographs, licking stamps. I've had some volunteer help, of course, for which I'm most grateful, but I've had to give up having a

regular secretary. All of that, however, is really irrelevant to my commissioned work as pastor, priest, teacher, preacher, and prophet in the Church of God.—From a priest's annual report to his parish

AN ARCHAEOLOGICAL FIND

OR THANKS BE TO GOD FOR NOT DEALING
EXCLUSIVELY WITH A COMMITTEE

Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you . . . So Abram went, as the Lord had told him.

THAT'S about all the Bible has to say about Abram's trip from Ur of the Chaldeans to Canaan, but recently were discovered in the Middle East some parchments which bear on the story: they contains notes of a scribe who was present at a meeting of a high council that was also concerned with a possible trip to the promised land. Though somewhat difficult to translate, the meeting seems to have gone something like this:

First Councilman: I report to you, gentlemen, that our high priest, Sofar, has received a revelation. He indicates God wants us all to move to a land called Canaan.

Second Councilman: Egad! What will Sofar dream of next?

The temple needs new curtains, the brass ought to be replaced, the carpet is in terrible condition, and he's talking about moving! Who could think about a trip like that when there are so many religious challenges to consider?

Third Councilman: That's right. And besides all that, who knows anything about Canaan? If God really wanted us to go he would have given more information. It hardly seems reasonable that the Almighty would have us go some place we know so little about.

Fourth Councilman: The matter requires study. We can't make a decision on the spur of the moment. Why don't we send a few of our scholars to

Canaan, have them make some surveys, and report back to us?

First Councilman: Excellent. Meanwhile we can take a few polls here. You know, get the pulse of the community and see how many want to make the trip.

Second Councilman: Fine. We certainly ought not move until we're sure everybody is on board. How about referring all this to our long-range planning department?

Everybody: Hear! Hear!

Third Councilman: Wait a minute! It just now came to me

that Abram ought to be consulted. He is a bit weird, but you have to admire his faith. How about getting his opinion for the next meeting?

Everybody: Fine.

From here to the end of the parchments the writing is harder to make out; it does, however, contain the notes of the next meeting which says that Abram was not found. It reports that he was last seen walking with his family and belongings in the direction of Canaan. —*The Texas Churchman*

UNIQUE ROLE

A DEAR friend who is in a university and works closely with young people wrote me as follows: "It seems to me that the unique and significant role of the Church is to help us realize the real meaning of God's love, so that we will go to the task ahead of us in the name of our Lord. Young people want to do something for others, but that desire seems to be a response to moral conscience and not based on an understanding of man's relation to God and his fellow man. If the new society which we will build (where all people are properly fed, clothed, and sheltered) is based only on the New Morality, it will crack

under the stresses and strains that the future is sure to bring.

"I feel that the Church should direct its resources to finding ways to meet the deeper, often unexpressed hunger, that exists in all men: an understanding of the meaning and purpose of life. A way must be found to reach the bright young people who know so much about computers, biology, political science, but so little about God, His love, and the worship of Him. Only if the Church plays its unique role can we be sure that the society which we are to build will have a strong and enduring foundation." — The Bishop of Springfield



ACCORDING TO—

● The poet and author W. H. Auden: The Episcopal Church in America seems to have gone stark raving mad. We had extraordinary good fortune in the fact that our Book of Common Prayer was composed at exactly the right historical moment. The English language had already become more or less what it is today, so that the Prayer Book is no more difficult to follow than Shakespeare, but the ecclesiastics of the sixteenth century still possessed a feeling for the ritual and ceremonial which today we have almost entirely lost. Why should we spit on our luck?

● A Churchwoman in Province VIII: There is much in the 1970 spring issue of TAD to make us realize we are not the only ones unhappy with the new thinking of our young clergymen — community and outside tasks seem to be more exciting and challenging than the pastoral ones. We can feel quite lost these days. Why, oh, why do the young priests think it so important to attend human relation institutes that take them away from the parish for days at a time, to “know”

themselves better, rather than staying home and knowing their parishioners? They are excited by “sensitivity”, but it doesn’t seem to help them to be more sensitive to the needs of their flock.

● A laywoman: It seems to me that the Executive Council should be a little more concerned with the destructive forces at work today which strike at the very core of man — drug abuse, pornographic material, particularly movies, and loose and easy morals among young and old alike — all of them, and more, in the permissive atmosphere in which we live today. If man’s self-discipline is destroyed, how can he hope to serve God and perform all those works expected of him in his everyday life as a Christian?

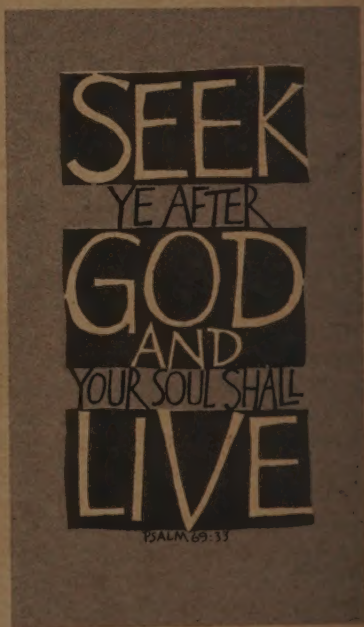
● An official of the Internal Revenue Service: SPEAK (The Society for Promoting and Encouraging the Arts and Knowledge [that Speak of the Church]), with its subsidiary organizations — *The Anglican Digest*, the Episcopal Book Club, and Hillspeak — is a non-profit corporation operated ex-

clusively for religious, charitable, educational, and literary purposes within the provisions of Section 501(c)(3) of the Internal Revenue Code, and gifts to it (or to any of its subsidiary organizations) are tax deductible.

● The Bishop of Lexington: I prefer the way of worship which is set forth in the Book of Common Prayer as we have it today, because it represents to me the best available structure and the deepest spiritual value, expressing as it does the experience of hundreds of years of Christian devotion. I do not pretend that the Book of Common Prayer is the only structure through which a religious man may lay hold on the realities of God (such a pretense would be foolish) but I do say that a structure which has withstood so much and has survived is worth a thinking man's attention in this time of radical and frequently foolish change.

● A parish bulletin: As public concern mounts over the increasing threat posed by the misuse of marijuana and hard drugs, the abuse of alcohol is being largely ignored. The National Institute of Mental Health has called alcoholism the "most neglected and misunderstood public health problem of major importance."

Many authorities agree that about four per cent of the total population of the U.S. are alcoholics. Alcohol was involved in nearly 27,000 traffic fatalities in 1968. Recent FBI figures show that one-third of all reported arrests in the U.S. (some 1.5 million) are for public drunkenness, in addition to some 250,000 for drunk driv-



The EBC 1970 autumn bookmark (here greatly reduced from the 3x5 actual size). Drawn by Tom Goddard and printed in soft green and yellow on white stock. Rate 35c for a packet of 25, or \$1.00 for three packets. Postage and handling not charged when order is accompanied by proper remittance.

ing. The disease of alcoholism probably affects a greater number of people, directly or indirectly, than any other illness known to the medical profession. In a very real sense, alcoholism is the nation's number one public health problem.

● An English layman: Whatever fashions and infections have come and gone, the governing norm for the Anglican Churches has never been anything but the single duty of upholding a "given" Church — given by God and not to be remodelled by men. I think it is vital that we should all recognize that the Church Militant is not a society that can be freely manipulated by the organization men on your side [of the Atlantic] or the establishment men on our side, but simply a part of something which is not ours to do as we like with.

● A parish priest in *The Living Church*: For about a century the Episcopal Church in the United States has been all but immobilized by an internal struggle. The missionary prospect, so bright even in the lifetime of many of us, is clouded or lost. We have all talked for a long time about what we could do if we would just "wake up". We didn't wake up. Our time has now run out. We never settled the struggle. It's now being settled for us.

We must now do — or die. I hope we choose not to die, but to live, and to be without apology the One, Holy, Catholic, and Apostolic Church, freed of those who do not like the taste of those words, and freed therefore of our old paralysis. We might then become once more effectual servants of Christ.

● T. S. Matthews, Cavendish Hall, Cavendish, Suffolk, England (in a letter to the *Church Times*): I am writing a biography of T. S. Eliot. If any of your readers have letters, memorabilia or anecdotes of his or about him and are willing to let me see them, I should be most grateful. If they will send all such material to me, I will have photostats made and return the originals promptly.

● A parish bulletin: Much of the Church's zeal in social involvement is a kind of substitution for a lack of confidence in its own field, i.e., the relation between God and man: sociology is replacing theology as the Church's foundation of thought. For every person who drops out of the Church because of its alleged "irrelevance", another drops out because of sheer frustration in not hearing with any clarity what the Church of history has to say. Just as people expect a physician to know something about medi-

cine, it is reasonable to expect a priest to be well trained in theology. Theology is always "of God". I hope we may hear less about "theology of man" (properly called anthropology), "theology of the city" (sociology), "theology of stewardship" (fund raising), and more about (pardon the phrase) the theology of God.

● A parish priest: Those who would have the Church become an extension of the political arena are simply avoiding the real issues of life and death, of sin and salvation, and I am referring to the extremists, both right and left. Gert Behanna put it very clearly when she said that the main question is, "How are you doing with Jesus Christ?" That is the question that should be asked from the pulpit. It is too easy and alluring to let Vietnam, grape-pickers, Cambodia, student strikes, and all such "relevant issues" (they will be dead in a few years) cloud out the real questions of human life: "Who am I?" and "Where am I going?" It is easy to spend all our time and energy on "major issues" rather than dealing with our own lives in our own neighborhoods under the Lordship of Christ. The basic problem is, what is our relationship with Almighty God? That is why the Church exists, and when that matter is

properly faced, other temporary questions will find their proper answers.

● A Churchman, and former Washington official: In a sense, we are all astronauts, and our space ship is the Earth. It moves at a greater speed and over a longer route than any of the craft that visited the moon. Our Maker has put us on our own for the internal management of our ship: the things that go wrong with the oxygen supply, with the power sources, with food and water reserves, with other essentials to keep the space-going Earth a safe and comfortable and pleasant place to be, and upon which to travel, are our responsibility. We are trustees in temporary charge, but what is our record and what has gone wrong? We have permitted the environment of our spaceship to become not only ghetto-like, but dangerous to life itself; we have not provided enough food to feed the crew and we are daily adding to the number of riders without thought as to how they will escape starvation; and the astronauts are constantly quarreling. How can we stop wars, and violence, and bickering, so that the crew can concentrate on efforts to live together in peace, and make a paradise on Earth? Perhaps we need to get back in contact with the Builder of our

spaceship, reread His directions, study His manual — follow its principles and observe its standards of safety for our cruise.

● A laywoman: I think that occasionally the Church should be “relevant” to me, too.

● A laywoman in a mission parish in which a questionnaire had been sent to all communicants prior to the coming of a new vicar: I hope [the questionnaire] will be beneficial to the incoming priest, as well as to all of us, as a step forward in bringing our Church family closer together, so that we can be about our Father’s business. In this changing world and with the turmoil in our Church, I feel that our only hope is in getting back to God, and expending our efforts in keeping our Church family together — a small group here, another some place else. We

can’t do much to change the world or its trends, but we can keep our own eyes on the Cross and go forth from there.

● A letter in *The Wall Street Journal*: I read carefully everything I see published on the problems of youth today. I have yet to read anything that recognized a fundamental problem, which is lack of self-discipline. Discipline is an unpopular word, but until public recognition is given to the fact that disciplines are essential to organized society, we will continue to have social problems.

● *The Living Church*: The Ecumenical Patriarch Athenagoras, [Orthodox] Archbishop of Constantinople, in discussing what he called his “ecumenical program”, said that his goal was unity (not union) among the Christian Churches, and that he foresaw the possibility

A PRAYER FOR SEMINARIES

ALMIGHTY God, we beseech thee with thy gracious favour to behold the seminaries of thy holy Catholic Church, that knowledge and piety may be increased therein, and good and faithful priests issue from their walls. Give them sound teachers and ready learners; make them worthy of generous benefactions; and grant that all their endeavours may be directed to making the faith of our fathers known and followed everywhere, according to the purpose of thy blessed Son, Jesus Christ our Lord. *Amen.*

—Adapted

of Orthodox unity coming first with the Roman Catholic Church. He also said that Eastern and Western Christianity have never been in organic union, and that he does not seek it now. He does, however, look towards the restoration of mutual participation in Holy Communion which existed before 1054. (In that year, the Patriarch of Constantinople and the Pope of Rome issued bans of excommunication against each other; the bans were in effect until 1965 when Patriarch Athenagoras and Pope Paul lifted them and so opened the way for restoration of Orthodox-Roman Catholic relations.) The Patriarch noted that once a joint commission on the ending of schism was convened, it took only two days to work out the centuries-old difficulties, and that love for one another and the ability to call one another "brother" is what is needed in inter-Christian relations. Once inter-communion has been established with Rome, the Orthodox hierarchy wants to see a similar relationship with other Churches, including those of Protestant and Anglican traditions.

● A church's guest register: We came to your church to worship God; we left knowing that He was there. Thank you for the reverence.

STAND

THE CHURCH should make no decision on the basis of what pleases the people, few or many; it should make all decisions on the basis of what pleases God as revealed in Holy Scripture and especially in the person of Jesus Christ; for men are not best served by the fulfillment of their desires, but by the will and grace of God. When there is manifest opposition by Christian people to the policies and activities of the Church's officialdom, there is also a responsibility for humble and careful re-examination of the same. Positions are not right or righteous on the basis of either majority vote or minority vote. Re-examination should seek the principle behind a policy and the Scriptural doctrine or dogma behind that principle.

The Church must stand on Christian principles regardless of the cost in money, suffering, or division. It is better for Christian institutions to close and Christian clergymen to lose their salaried employment, than for the Church to compromise principle for the sake of money.

If it seems to you that the Church as organized has somehow lost its sense of proportion, remember that only through the Church has the Gospel reached

you, and that only through the Church (which includes you) can it reach the ages far ahead; you will do more service to the cause of Christ by bringing what you can into its life than by staying outside and doing only what seems possible to you in isolation.—From a parish bulletin



INCIDENT

ONE MORNING as I was leaving church, my chapel veil blew off unnoticed by me. The priest at the door said, "Sally, your religion just blew off." I laughed with the others who were leaving.

A few days later, the remark came to my mind, and I began to think about it. How many times after leaving church, has my religion "blown off"? Do I always do as God wants me to do during the day? Do I take time to listen, or do I turn away? Do I give time when my own needs seem more pressing? Perhaps what I am hurrying to do isn't so important as taking time to hear some one out. Do I take time for a kind word, which may change the meaning of the whole day?

I gave serious thought to how many times during the day "my religion had blown off".
—Submitted

SIREN CALL

IS THE Church missing her calling? Many are beginning to ask that question, and I am one of the questioners. From our Church headquarters we seldom hear about missions. Instead we are told about mission, a term which seems to mean social-activism, not the winning of souls to our Blessed Lord.

I am the last person in the world to object to works of mercy! I believe that we should feed the hungry, that we should heal the sick and train the young, and do all of the other things which have been traditionally done in missions. When the Church, however, is officially directed to center its efforts to give money toward what is called "self-determination", I care not at all what the color of a person is, for all men are God's creatures. I wonder if the Church is not being guided away from its sacred calling. It is said that these are times of social change, and I agree, but they are not new, for change has always been present with human society.

God grant that the Church does not lose its own soul in attempting to create an earthly Utopia which is not unlike seeking the end of the rainbow.
—A parish priest

CHEZ ST. WITHIT'S

(To the tune of Ko-Ko's plaintive "Tit-Willow")



A SAD little clergyman languished and sighed
"Get with-it,
ah, with-it,
yes, with-it!
I hardly succeed though I've frequently tried,
To be with-it,
be with-it,
all with-it;
I follow the fashions by leaps and by hops,
In spite of the fact that the chase never stops,
To bring up the Church to the top of the pops:
All with-it,
so with-it,
quite with-it.



"The organ I've changed for electric guitars,
Yea, with-it,
yea, with-it,
yea, with-it.
Remodelled the Church as a drive-in for cars,
So with-it,
quite with-it,
all with-it;
And I've now demythologized most of the creed
To tally with contemporaneous need,
And morals from every imperative freed,
To be with-it,
just with-it,
dead with-it.



"But life isn't easy, and faculties drain,

If you're with-it,

all with-it,

yes with-it;

To keep up-to-date is a terrible strain,

keep with-it,

yes with-it,

all with-it;

The Bishop is getting excessively tough,

And the old congregation is cutting up rough,

Though I find the reflexion consoling enough,

That I'm with-it,

I'm with-it,

I'm with-it!



"My firm resolution no critic can shake,

For I'm with-it,

all with-it,

well with-it.

And no opposition my spirit can break,

so with-it,

full with-it,

yes with-it;

I'll follow the fashion wherever I'm led,

If it finally tells me to stand on my head;

And I firmly intend, till I tumble down dead,

To be with-it,

all with-it,

yes with-it!"



—From *Our Man at St. Withi's*, by S. J. Forrest (London, A.R. Mowbray & Co., Ltd., 1965) Used by permission. Drawings by William Johnson.

HOLY PLACE

EDMUND, King of East Anglia and Martyr, has a unique place in history, not only of the Church but also of democratic government.

He was born in 841. When he was still under thirty and had ruled for a long time over Norfolk and Suffolk, the Danish hordes, which had already conquered Northumbria and ravaged the Fens, thrust themselves upon his land. Although he defeated them at Thetford, reinforcements enabled the invaders to capture him; when he refused their terms of peace, he was tied to a tree and shot to death with arrows. The date was 20 November 870. (Many Anglican Churches commemorate his death; the date is not included in the proposed calendar of the American Church.)

A small church was erected over the King's grave, but later his remains were moved to Bedericesworth (about 85 miles northeast of London), where another church was erected; the town soon was called Saint Edmund's Bury, or Bury Saint Edmunds, and the church became one of the country's most popular shrines.

In 1044 King Edward the Confessor sent his personal

physician, Baldwin of St. Denis, a Frenchman, to attend the ailing Abbot (the Benedictines had an abbey there). Baldwin stayed on at Bury, became the abbot, replanned the town, saved it from ravage and destruction during the Norman Conquest, and began the great abbey church where a piece of great political history took place. (During the dissolution of monasteries, the church was destroyed.)

One day, 20 November 1214, a great cavalcade of barons and knights in armour clattered into Bury St. Edmunds, ostensibly pilgrims to the tomb of St. Edmund; in fact they had assembled from all over the realm to meet Stephen Langton, Archbishop of Canterbury, who placed before them a document destined to become world-famous — Magna Carta, the "Charter of Liberty". All swore on the altar that they would force King John to seal the great Charter, which he did the following year, 15 June, at Runnymede.

Bury St. Edmunds can also claim to be the birthplace of English liberty and the fount of democracy — government by the people. — Various sources

DEPARTMENTS

HEART GLAD

■ Mom and I arrived safely and found everybody well and happy and busy. Paul and Margaret are convinced that if children are kept busy in some gainful occupation, a lot of problems will be avoided. (The two boys are working in a large apartment complex and our granddaughter is selling Fuller brushes.) That is the way both our son and his wife were raised, and they are passing it on.—From a grandfather's letter.

■ The Church Women of Arkansas are giving a \$2,000-per-year, three-year scholarship for the theological education of a candidate for holy orders from the Diocese of Guatemala.

HEART SAD

■ St. Michael's Theological College is now facing what is perhaps the most serious crisis of its 56-year history. For the past decade the main burden of the expense of running the college has been borne by the Episcopal Church in the United States. We have just heard that their new policies on missionary spending make it impossible for

them to send any money to St. Michael's in its present form after the end of this year. They have been sending \$15,000 a year, which means that unless some new plan is developed speedily the training of Anglican priests in Korea will stop suddenly. The prospect is daunting in the extreme.—The Bishop of Taejon [The Right Rev'd Richard Rutt, Box 22, Taejon, Korea]

■ In the last ten years, with a population increase of 13%, serious crime rose 148%, and an American's risk of becoming the victim of such a crime more than doubled.—FBI report in *The Wall Street Journal*

FORTH & BACK

■ The monthly publication of the Diocese of Chicago, *Advance*, called attention to an annual lobster boil sponsored by Saint Paul's Church, DeKalb, Illinois, with the headline, **BOILED AT ST. PAUL'S.**

We've simmered at some parish gatherings, but we've never been boiled at one.

■ The Rector has decided that the majority of the Junior Confirmation Class is not adequate-

ly prepared for Confirmation, even with twelve hours of instruction, and will not present them until later in the year.—A parish bulletin

If he could not in good conscience present the persons to the Bishop as being "sufficiently instructed to be confirmed by him", he was following his priestly duty. The Church needs more good priests like him.

NO KIDDING

■ In South Africa the Dutch Reformed Church has ordered, for non-white Sunday schools, "Our Father . . ." to read, "Father, you who are . . ."—A parish bulletin

■ By the time a typical American child reaches the age of eighteen, he will have watched more than 25,000 hours of television, and seen approximately 350,000 commercials.—*Tulsa World*

■ The Diocese of Pennsylvania (largely the Philadelphia area), meeting in convention, voted to dig up \$500,000 from the sale of assets and other sources and turn it over as a "restitution fund" to "black people for black purposes, without controls." — A newspaper clipping

SOME DAY — MAYBE

■ Eventually people will again realize that it is only religion

and graciousness — the art of having or showing kindness, courtesy and charm to others — that puts us above animals. —A newspaper clipping

SOS

■ Seen on a bumper sticker: IF YOU DON'T LIKE THE POLICE, NEXT TIME YOU ARE IN TROUBLE, CALL A HIPPIE.

ABSENCE

■ Absence [from sin] makes the heart grow fonder [of God]. —A parish bulletin

FAIR GROUND?

■ A recent survey of litter along a one-mile stretch of a two-lane highway found 770 paper cups, 120 beer bottles, 90 oil cans, 16 empty coffee cans, 110 whiskey bottles, 590 beer cans, 130 pop bottles, 4 bumpers, 2 bed springs, 730 empty cigarette packages, 30 paper cartons, 10 shirts, 4 shoes (not pairs), 90 beer cartons, 26 magazines, 10 tires, 2 undershirts, 20 highway maps, 10 burlap bags, 2 comic books.—*The Newark Churchman*

GLAD & SAD

■ Please enter a TAD subscription for my sister. (She had not heard of the magazine until I mentioned it.) In her small parish they have a very modern hippie-type priest who feels

that our Lord was quite . . . but why go into that? Just send her *The Anglican Digest* to lessen her despair.—A letter

RESPITE

■ DUE TO THE SHORTAGE OF TRAINED TRUMPETERS, THE END OF THE WORLD WILL BE POSTPONED THREE MONTHS.—An Associated Parishes mailer

200 PER CENT

■ A parish priest advertised in his bulletin for the return of his concordance of the Bible. He got back two.—A parish bulletin

PROBLEM

■ We say that the Catholic faith is universal; it is a pity we cannot convince Churchmen away from their home parishes — at school, on trips, or on vacation — that it is portable.—From a parish bulletin

NEW STYLE

■ When I went to the cleaner's the other day, the young woman behind the counter examined my husband's cassock (he is a lay reader) which I had brought in, and wrote on the slip: ONE BLACK MAXI.—Submitted

COULD BE

■ There was a good deal of discussion about the present state of the Anglican Church in Can-

ada, as evidenced by the decline in membership, in finances, candidates for holy orders, and overseas missionary work, all of which was thought to be due to the wholesale downgrading of doctrine and discipline.—From a Canadian's letter

AWOL

■ Found on a churchyard sign: SOLDIERS OF CHRIST, WHY MUST YE BE SO OFTEN AWOL? —A parish bulletin

AMEN

■ When an institution no longer knows what it is doing, it starts trying to do everything. The loss of genuine purpose is invariably accompanied by the lust for a dozen pseudo purposes.—Irving Kristol, in *The New York Times Magazine*

RETURN

■ After his apostolic successor had been consecrated Bishop of South Dakota, the Rt. Rev'd Lyman Cunningham Ogilby, ready to leave for Cambridge, Massachusetts, and there accept a Procter Fellowship at the Episcopal Theological School, was, according to Indian custom, presented with a pair of deerskin moccasins to wear on a return trip to the Diocese; they were stuffed with crisp, new bills — and a check for a thousand dollars.

SECULAR

THERE is more of the mind of Christ which has rubbed off on secular man than we give him credit for. Somehow the secular man can never quite see Christ running cap-in-hand. When clergymen become indistinguishable from the honest secularists, who say that all the world needs is better education, finer housing, freedom from sex conventions, the right to smoke pot, to substitute the sophistication of legal abortion for infanticide, to steal and let situational ethics justify it, to raise incomes all round to a high level — it is no wonder that the man in the street sees no difference at all between what the Church says and what the world says. He thinks that the secularist is at least being honest, but he is not at all sure about the Church.—The dean of a cathedral church



ARISE AND GO

WE GRUMBLE about the image of the Church in today's world: we are embarrassed by overly-active crusaders, angered by do-gooders who presume to speak in our name, shocked by extraordinary news stories on the "new morality,"

and confounded by fashions that seem to demand change for the sake of change. We are undated by directives from the efficiency experts and lulled by clichés which are already suspect. Everything must be "restructured;" everything must be "viable" (whatever that now means); we no longer do the work of an evangelist — our program must now "have an evangelistic thrust;" we are in "an age of transition," and the Gospel must be made "relevant to our changing times."

Such a pounding, month after month, year after year, leads first to confusion, then to frustration, and ultimately to despair. That joy which is the hallmark of a Christian ceases to show contagiously in our lives. What is left is too dull, too drab, too lacking in promise to attract anybody.

I tell you that it does not have to be so. Whatever other image the world may have of the Church today, it is still possible for us to demonstrate the power of faith and to recover the joy of the Spirit-filled Church. Christianity is not the special possession of armchair theologians: it is made up of those who live for their Lord and who work for their Lord. Our present stalemate is not due to our undertaking too much, but rather to our failure to

tackle a task worthy of the Church of Almighty God.

We can waste God's good time fretting about the other fellow — who he is, or what he does, or what he says, but in the end, that is not what matters. What does matter, however, is our own discipleship: how we, as individuals, as families, as congregations, as dioceses, demonstrate our trust in God. This year could be a turning point for us. We have the opportunity of deepening our worship and of setting a new pace in the work of God's Church. May these words from Hebrews be our prayer: "Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us." —The Bishop of Louisiana; taddled from *The Episcopalian*



CALL

SUDDENLY there was a knock at the door. Imagine my surprise to find my physician standing there saying, "I found myself in the neighborhood and thought I would ask if anyone is ill in this family. You see, in addition to my daytime work in the office and hospital, I spend my evenings calling on all my 700 patients." That is, of course, so much

fiction, and nobody would think that it could happen, but in another circumstance many people think that it should — that parish priests should spend their evenings making social calls.

There was a time when parish priests spent afternoons and evenings "making the rounds" — visiting in the homes of their parishioners, calling to be calling. That was in the days when housewives were housewives and spent their afternoons at home, when the rector of a parish had practically no community demands upon his time, and when evening would always find the family together — at home. (In a recent bit of calling, I found only one of my families at home.)

Today, the healthy person does not need a physician and calls are made for specific purposes. If a schedule were adopted for me to pay a social visit to every family in the parish, it would take fifty weeks to call on two families each night, three nights a week (three nights because there are usually two evening meetings each week and I can seldom go anywhere on Saturday nights). Afternoon calls are out, since I prefer to meet husband and wife together.

Most of the people can see the problem (it is always dan-

gerous to categorize), but the ones who desire a call from the parish priest just for the sake of having him come by, do usually fit into a category.

If you have a problem, or a question, or a real need for a priest to come to you, rather than your coming to him at the church, a telephone call will fetch him for you.

There are three productive segments to each day — morning, afternoon, and evening: most people will work only two of the three, but most priests work all three. They do not have, as some folks think, a "Sunday job" — it is a 24-hour one: many nights find them away from home, many evenings find them weary as they go on to answer the next call, and many mornings find them back on the job after only two or three hours of sleep.

Yet there are still people, with no real knowledge of what their priests do, who nourish hurt feelings because they haven't been called on. How many of them have called on their priests?—A parish bulletin

SWIMMERS

MEISTER Eckhart, a little-known German theologian of the 14th century, said, "There are plenty to follow our Lord halfway, but not the other half." Perhaps that is the dilemma in which we all find ourselves as Christians today — I know that it is my dilemma: my feelings often move me toward being a halfway Christian, something that is much easier and surely less threatening. Then my faith in God and belief in the future keep getting in the way, and I find myself gingerly crossing the halfway mark.

As halfway Christian swimmers, we long to keep one foot on the bottom, but our Lord tries to draw us out into the water that is 70,000 fathoms deep, to a complete trust in Him. Are we committed to God in only a vague and general way, or are we called into the deep of life to exercise our faith and hope in a world where nothing is certain except our Lord's love for us?—From a parish bulletin



The historic Church established by Christ does not offer you the option of being an "occasional church-goer". One must be either completely in or completely out. The attempt to be "moderately regular" in church attendance is like trying to be moderately pregnant; it is an intrinsic impossibility.—A parish bulletin

A Form of SUPPLICATION

Based on A Bidding Prayer

¶ *To be used after the Collects of Morning or Evening Prayer, or separately.*

O ALMIGHTY God, we pray for thy holy Catholic Church, the blessed company of all faithful people; that it may please thee to confirm and strengthen it in purity of faith, in holiness of life, and in perfectness of love, and to restore to it the witness of visible unity; and more especially for that branch of the same planted by thee in this land, whereof we are members; that in all things it may work according to thy will, serve thee faithfully, and worship thee acceptably.

Graciously hear us, O Lord God.

We pray for N., the President of these United States, and for N., the Governor of this State, and for all that are in authority; that all, and every one of them, may serve truly in their several callings to thy glory, and the edifying and well-governing of the people, remembering the account they shall be called upon to give at the last great day.

Graciously hear us, O Lord God.

We pray also for the ministers of thy Holy Word and Sacraments; for Bishops [*and herein more especially for N.N., and for N., our Primate*], that they may minister faithfully and wisely the discipline of Christ; likewise for all Priests and Deacons [*and herein more especially for N.N.*], that they may shine as lights in the world, and in all things may adorn the doctrine of thy Son our Saviour.

Graciously hear us, O Lord God.

We pray for a due supply of persons fitted to serve thee in the Ministry and in the State; and to that end, as well as for the good education of all the youth of this land, we pray for all schools, colleges, and seminaries of sound and godly learning, and for all whose hands are open for their maintenance; that whatsoever tends to the advancement of true religion and useful learning may for ever flourish and abound.

Graciously hear us, O Lord God.

We pray for all the people of these United States, that they may live in the true faith and fear of thy holy Name, and in brotherly charity one towards another.

Graciously hear us, O Lord God.

We pray also for the protection and preservation of all who travel by land, sea, or air; for all prisoners and captives; for all who are in sickness or in sorrow; for all who have fallen into grievous sin; for all who, through temptation, ignorance, helplessness, grief, trouble, dread, or the near approach of death, especially need our prayers.

Graciously hear us, O Lord God.

Knowing that thou wilt grant our petition for more of the same, we praise thee for rain and sunshine; for the fruits of the earth; for the products of all honest industry; for all thy good gifts, temporal and spiritual, to us and to all men.

Graciously hear us, O Lord God.

Finally we yield thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace and the lights of the world in their several generations; and, we beseech thee, give us grace to direct our lives after their good examples; that, this life ended, we may be made partakers with them of the glorious resurrection, and the life everlasting.

Graciously hear us, O Lord God.

And now, summing up all our petitions, and all our thanksgivings, in the words which thy Son Jesus Christ hath taught us, we make bold to say,

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

THE LORD bless us, and keep us. The LORD make his face to shine upon us, and be gracious unto us. The LORD lift up his countenance upon us, and give us peace, both now and evermore. Amen.

PURPOSE

THE RELATION in which each of us stands to God is fundamental. He is our oldest friend. What we are to Him determines the character of each of us; it will determine our eternal destiny. The purpose for which every man is made is not that he may be a reputable citizen, a useful member of society, a diligent student, an honorable merchant, a high-minded politician; all those things are excellent, but they are by-products — the pharisee, in the Parable of the Pharisee and the Publican, was all of them and more. The actual purpose of each and every man, of him who writes these words and of him who reads them, is to know God, to love Him, to be united with Him in the bonds of a friendship that begins here and lasts forever.—Father Huntington



BY WILL AND DEED

★ Mr. Albert C. Allen, Sr., late of Fort Myers, in the Diocese of Southwest Florida, and not a Churchman, left \$5,000 to

St. Hilary's Parish there (he had already given more than that to the parish's building fund during his lifetime).

★ Nashotah House, a seminary at Nashotah, Wisconsin, has replaced 17 of the 24 antiquated kitchens in its married seminarians' apartments; gifts from individuals and organizations paid the bill (about \$850 a unit) for all but three of the remodelling jobs.

★ The late Arthur H. Zellar, an active communicant of St. Matthew's Church, Evanston, in the Diocese of Chicago (Illinois), who died 10 September 1968, left a trust fund which will eventually be distributed as follows: \$20,000 to his home parish for a rose window; \$20,000 to the Retiring Fund for Deaconesses; and half of the remainder to the Diocese of Chicago.

★ Miss Mary Lasbury Hatch, 82, left \$15,000 to her lifelong Church, Saint James', Griggsville (Diocese of Quincy), Illinois, and \$5,000 to Nashotah House (the seminary had trained most of her priests) to assist needy seminarians.

★ The late Mrs. Homer Strong left her home parish, St. Paul's (Diocese of Rochester), New York, \$30,000 and the Diocese \$20,000. In the 1930's, Mrs. Strong set up a trust fund of some \$300,000 (mostly Ko-

dak stock) for her daughter, with the provision that if she survived the daughter (she did), she could designate the recipient of the fund; she chose the Diocese of Rochester, and thanks to stock splits and rises, the fund grew and grew so that the Diocese will receive, at present values, about \$8-million.

★ St. Luke's Church, Wymore, in the Diocese of Nebraska, has received \$15,000 as a bequest of the late Mary Miller, a widow, and former Sunday School teacher.

★ Trinity Cathedral Church, Phoenix, in the Diocese of Arizona, has received \$6,000 from the estate of Mr. and Mrs. Samuel Lipman, late communicants of the parish.

★ Elsie L. Blessing, who outlived two husbands (one was the owner of a theatre chain, the other a lawyer and judge) and who had been a member of St. Augustine's Church, Danville (Diocese of Indianapolis), Indiana, since 1957, and who set the pace for Church attendance all her life, left three-fourths (approximately \$350,000) of her estate to her home parish.

★ St. Paul's College at Lawrenceville, in the Diocese of Southern Virginia, has received a \$150,000 grant from the Mellon Foundation, New York

City, and \$134,000 from the U. S. Department of Health, Education, and Welfare, to assist the College in upgrading its library facility and holdings, and to aid the development program, student services and the employment of teachers holding doctoral degrees.

GODLY ADMONITION

At a clergy conference some ten or twelve years ago, the Bishop said, "There must be at least one person in your parish or mission who has money to leave to the Church . . . If the Church is not remembered in that person's will, a large part of his estate, apart from any sums left to his kin, will go to the government. I wish that each one of you would speak to some of your people about the disposition of their worldly goods." I did exactly as he suggested: I picked out a few people and, when the right opportunity came along, said to them, "Would you consider remembering the Church in your will . . . Don't give me your answer now, by saying yes or no, but think about the idea, pray over it, and if you do remember the Church that way, may God bless you." I tried immediately to change the subject. Later, when I left the parish that I had had for over twenty years, I heard of the death of a communicant who I had thought might leave the Church, say, \$10,000; later I learned that she had left her whole estate to the Church in one way or another — some \$150,000.—A parish priest

BE YE THANKFUL

MANY voices are saying in different ways that a peculiar emptiness has come to the American way of life, and that only by seeing that emptiness can we understand the protests, the drop-outs, and the drugs.

A search is going on (sometimes blind and stupid) for a new quality of existence. That quality will not be found, however, in new and strange ways or in mass diversions, but in returning to an understanding of things that are already part of our heritage: one of them is thanksgiving and Thanksgiving Day. Indeed, it is not too much to say that without a thankful heart we become angry, unhappy, empty, and irresponsible.

If, for example, we are to reform wisely and not destroy wildly, we must learn to appreciate what we have been given. We have received (no thanks to us) a continental country of great beauty and richness, a noble political tradition, and a sublime spiritual heritage; if we are not thankful for it, we

are like spoiled children; if we do not appreciate what we have, we will waste it and lose it — like Lake Erie.

If, in view of our present unhappiness and discontent, somebody were to ask us the secret of the happy heart, we could well reply, "the spirit of thanksgiving"; or we could say, "No thanksgiving means no happiness". The old custom of counting one's blessings teaches us to treasure what we have and gives the happy heart.

Our present spirit of complaint and rebellion is not all wrong, for many things must be changed; but, without thanksgiving, we will see them through in a humorless, dull, and unhappy spirit which, I sometimes fear, will bore us to death. Must we always scold about our country and never be thankful for it? Must we everlastingly argue about our religion, and never simply enjoy it? Have we become such complainers that we never say thank you? Baron von Hugel used to say that it is never enough to be

thankful only to God; we must be thankful also to our fellow men. It is simple fact that we stand on the shoulders of other men and that people who surround us mold our lives: we are what others have helped to make us — parents, teachers, friends, associates, scientists, authors, etc.; there is no such thing as a "self-made man" — if there were, we would put him in a zoo. We have all received unearned gifts from God and man.

The thankful heart is always responsible. It says quite rea-

sonably that since we have been given this good land, it is our duty to care for it; and if we do not care for the land, it is a sure sign that we are not thankful for it. A thankful heart says, with equal reason, "Freely have we received, let us freely give". If people sit down to a groaning table to over-eat, and never give a thought to the needs of others, it is not thanksgiving, but blasphemy. When we are thankful, we share; when we are thankful, we are responsible.—The Bishop of Michigan



CHILDREN LEARN BY LIVING

IF A CHILD LIVES WITH
criticism, he learns to condemn
hostility, he learns to fight
fear, he learns to be apprehensive
pity, he learns to be sorry for himself
jealousy, he learns to feel guilty
encouragement, he learns to be confident
tolerance, he learns to be patient
praise, he learns to be appreciative
acceptance, he learns to love
recognition, he learns to have a goal
approval, he learns to like himself
fairness, he learns what justice is
honesty, he learns what truth is
security, he learns to have faith in himself
friendliness, he learns that the world is a
nice place in which to live.

—Author unknown

The Anglican Digest



WE ARE being told over and over again that the Church is irrelevant, that the parish is obsolete, that in order to survive, Christianity must change and come on into the twentieth century and adapt itself to modern conditions and speak to modern needs. The parish is described as a kind of retreat from the world, a stagnant backwater where nothing important ever happens.

The parish ministry is described as a lot of irrelevant activity — cranking mimeographs, doing paper work, attending unimportant meetings, “minding the store”, promoting organization for the sake of organization, while real men are out in the real world doing real things with real people.

We are told that monks and nuns are leaving the cloister and that priests are leaving the parish ministry for secular occupations, usually with the excuse that “in the world” they will

have a larger opportunity to serve mankind and influence contemporary history. The new ideal of the ministry is the “worker priest” — a man who earns his living by some secular employment and functions as a priest only during evenings and weekends. The new form of the old vocation is said to be more honest, more effective, more real. It is “going where the action is”, getting into the highways and hedges as our Lord commanded.

That is just not true. Any lie will be believed by most people if it is repeated often enough by enough different people and if there is any truth in it. There is a lot of truth in the things that are being said, but it is a half-truth and therefore a dangerous heresy.

It is true that many of the people in our congregations are sound asleep. It is true that much Sunday worship is drab and dull and uninspired and

therefore uninspiring. It is true that many priests are, or at least seem to be, out of touch with reality, either natural or supernatural. It is true that in order to keep the institution afloat, a lot of trivial activity is required of both clergy and laity. It is also true that for many people who are vitally concerned with really important current issues, the indifference of much of the Church is terribly frustrating.

Is the parish ministry obsolete and out of touch with the world? I hope not. Mine isn't, anyway. I can stay in my office and never go outside on the street, and yet the world comes in and sits right down in front of me. Most of the time I seem to be swallowed up in the world's problems — from corporation executives and bankers to the 17-year-old pregnant black girl with no family; people of all walks of life and in all circumstances line up to share with me their concerns and their problems. Through my ministry I can extend an influence into a hundred business organizations, a score of schools and universities, and both political parties. I have been privileged to share intimately in the troubled lives of literally thousands of people, but I do not know of a single one who has been permanently helped to live a humane and de-

cent and happy life who has not been incorporated into the daily life of the worshipping community.

We may preach morality until the world looks level, but a moral life can be lived only in the context of a moral community. The flight from the parish ministry by so many clergymen must be surely some kind of funk, a panic reaction to fatigue and frustration, something of an un-Christian activism, a lack of confidence in God — a kind of "Here, God, let me do it!" Maybe it is more exciting to be involved in the social struggle, maybe it gives more personal satisfaction, but I doubt if it does more good.

The idea that a priest must get out into the world of affairs to be a Christian witness is a confession to a kind of Christian double-standard — that only the priest is a real Christian. If he has to turn himself into a layman to do Christian work, why can't laymen do it?

We've all been sold a bill of goods — all this talk about the necessity of relevance and involvement. We're frightened, because all the experts tell us that all the old verities are no longer valid, that all the old ways of doing things won't work. I'm reminded once again of Chesterton's remark, "It is

said that Christianity has been tried and found wanting. Actually it has been tried and found difficult, and people have quit trying."

We are told that never before has there been such rapid change, that the amount of knowledge is increasing so rapidly that more new facts have been learned in this generation than in all of man's previous history. We are told that unless the Church changes with the changing times, we will be left hopelessly behind and out of touch.

We are told that because of such rapid change, life from now on is going to be different from all previous ages, that in our generation history has reached some sort of climax, that we are standing on a

watershed, that the future will be so unlike the past that all the old truths and values will have been discredited and replaced by new ones.

I don't believe it. It is a trick of perspective. The closer you are to a thing, the bigger it looks. Men have always made the mistake of supposing that their own age was different from all previous ages, that with them, mankind had arrived at some final goal of development. When each age recedes into history, however, it seems to diminish in importance and takes its place along with all other previous ages. I'm quite sure that today's age — call it the electronic age or the space age or you choose — a hundred or a thousand years from now will be but one era

HILLSPEAK VEGETABLE SOUP

Cover four pounds of beef short ribs with water in a large kettle. Bring to a boil, let simmer over low heat one and one-half hours. Add three 1-lb. cans tomatoes, five medium-sized carrots diced, four cups celery diced (also add chopped celery leaves), three large onions chopped, and four or five medium-sized potatoes diced. Season to taste (about two teaspoons salt, half a teaspoon pepper, and a tablespoon paprika). Cook over low heat about one hour. Remove beef ribs, let cool, and cut meat in small pieces, then return meat to soup. Cook over low heat about one hour. Add one package frozen green peas, one package frozen baby lima beans, one can Niblets whole kernel corn, and half a medium-sized head of cabbage, shredded. Add more water as needed. Let simmer until time to serve.

The recipe will serve twelve or more people, depending on appetites and circumstances. It makes a hearty luncheon main dish, and is good to serve, say, at family gatherings after funerals.

in many, along with the Civil War and the Industrial Revolution, the Reformation, the Crusades, and a host of others. I'm just not impressed by the contemporary turmoil.

Christians must, of course, be concerned with contemporary issues, and we must do everything possible to correct injustice and prevent evil and bring peace, but we do not necessarily have to succeed in order to justify the Church. Our job is to work; results are God's business.

The truth is that we have lived through all this many times. Once you get above the noise and confusion and see things in the perspective of eternity, our times are no more turbulent than the Renaissance, our warfare no more desperate than the Crusades, and not

nearly so frightening as the Viking raids. Our social changes are no more rapid and radical and earth-shaking than the fall of Rome or the collapse of the feudal system or the French Revolution. At least we haven't yet erected a guillotine in the public square.

All of it will pass, along with the miniskirt and the 1970-model automobile. There will come a day when professional football will take its place in the history books alongside the bull-baiting of the 18th century and the tournament of the Middle Ages. The hippie will be known to historians as a curious twentieth-century version of the medieval troubadour. The civil rights revolution will take its place along with the slave revolts of classical Rome, and the guerilla

TRIAL LITURGY

*Take not away majestic mumble words,
That mesmerize so magically by sound!
We have a need for well-tongued talismans
Which are diminished if to meaning bound.*

*"Living" can never be the same as "quick".
Why strive for sense in mysteries and rites?
Why plague old priests with syntax booby-traps?
Why seek the darkling phrase to set to rights?*

*Hedge-preachers may tinker, but we should flee
From rationalizing the Liturgy.*

—G. Lewis Jones, Jr., U.S. Ambassador

warfare of the Donatists in North Africa in the time of St. Augustine, and the Maccabean revolt against the Seleucid empire, with Watts' Rebellion in England, and the peasant revolts in the Germany of Luther. The war in Viet Nam will shrink to the proportion of the War of 1812, when seen in the perspective of history. When one looks at the long sweep of human history, the present age is not all that different.

It is said that Church membership is declining and that the Church is losing its influence. Remember, though, that Christianity was all but swallowed up by Mohammedanism (that was a time when the Church was really sick and helpless before the wave of the future), that Christianity was destroyed by the Germanic barbarians, but in the end the barbarians were converted to Christianity, that the Church was put to death in the Colosseum for the entertainment of the Roman public, and yet Rome became the capitol of Christendom. The twentieth century is not nearly so atheis-

tic as the eighteenth, and the modern Church is not nearly so moribund as the Church of the fox-hunting parsons which was called "the Tory Party at Prayer".

The Church does not have the answer to the world's problems; the Church is the answer to the world's problems. The social program of the Church is the family of God, gathered Sunday by Sunday throughout the ages about the Lord's table, to eat and drink the Body and Blood of Christ at the Lord's Supper. It is there that we find eternal and cosmic meaning for our lives. It is there that we become a part of something that will endure beyond the turmoil of the historical moment. It is there that we find a pattern and blueprint for a just and humane society. It is there that we find love and acceptance and dignity, for that is the technique which God Himself devised for the salvation of the world. The most relevant thing in today's world is our Sunday worship, and it is the one thing that we can be sure will survive the modern world.—A parish priest



Of all the loves in the world, only one is not painful in the end: our love of God — unless we have made it so by losing that love in our lifetime.—Christopher Gentle

SPEAKING OF SPEAK

AS A TAD reader, you received an invitation some weeks ago to join SPEAK (the Society for Promoting and Encouraging the Arts and Knowledge [that speak of the Church]).

Most people who receive solicitations through the mail think that they will get at least one or two follow-up letters; since, however, we did not feel that we could afford anything of the sort, this brief reminder represents our second and third letters.

For \$10, or however much more you feel that you can afford, you may become a participating member of SPEAK and thereby help the Church in more and better ways.

Lest you have forgotten, SPEAK's plans for the future reach into almost every aspect of the Church's life and teachings: *spiritual* (the best retreat center ever, for groups, families, and individuals), *educational* (biblical, devotional, and doctrinal study courses, etc.), *sacerdotal* (a quarterly digest for busy parish priests), *liturgical*, *vacational* (a holiday lodge, camps, and campsites, with chapel, and for all members of a family), *literary*, *dramatic*, and *social* (a retirement center for Churchmen). SPEAK's opportunity to be of service to the Church is, indeed, and as originally termed, unlimited, and your ten dollars or more will make you an active part of it.

-----Clip, fill out, and mail-----

To: SPEAK, at HillSpeak, Eureka Springs, Arkansas 72632

I (We) wish to be a part of SPEAK and therefore enclose

☐ \$10.00 for my (our) membership in SPEAK

☐ A larger amount (\$) for the same purpose.

Name

Mailing Address

City, State, and Zip

REPRESENTATIVE

MY WIFE and I recently stayed overnight in a motel. After filling out the registration card with name, address, and license number, I paused at the next line: "Representing

....."

Some people fill out the blank with the name of their business firm, but I am always at a loss. To say that I represent the Episcopal Church is to acknowledge quite a responsibility; I am indeed a priest, but do I dare proclaim that I represent Christ and his Church?

A number of abstractions always come into my mind at that point and I am tempted to write, Representing justice. Representing good will. Representing Christian love. Representing truth. The fact is that none of those abstractions amount to anything until they are embodied by human actions and gestures: if we believe in justice, we must always behave justly; if we believe in good will, we must always show good will towards others; if we believe in Christian love, we must always be loving towards our fellow man.

It is awful to think that we are always representing. It seems hard that our impulsive reac-

tions and temporary opinions do indeed represent us, even though we would disavow them upon reflection. That blank on the motel card dashes my pride. Whom do I really represent? What ideals do I really express in my words and actions? Christ leads us to penitence in the darnedest places!—Taddled from a priest's letter



OBJECTIVES

IN PARISH life our objective is to create the environment in which people may experience the saving power of Christ within the Church which He initiated in this world for that purpose. Our life is centered at the altar. All our going and coming is a going to and coming from the altar, where in the real presence of Christ we find strength and refreshment, reunion with Him and through Him with one another. Our objective is to encourage a people to enter a community which is conscious of a restored relationship with Christ and through Him with one another. We want each one to know what it is to be a person in the great company of the people of God. We want people to begin to develop the common convictions and common beliefs which have identified the Church down

through the ages. We want them to grow in their concern for, love, and forgiveness of each other until they begin to know unlimited responsibility for each other. Then we want them to face squarely the truth that the Church does not exist for itself, but for the glory of God and the salvation of the world, and to find for themselves their special place in the world as lay apostles.—A parish priest



REVOLUTIONARIES

ALL right — so the world is in revolution; it's a young person's revolution and that's all to the good. In fact, I'm delighted, because I'm a revolutionary myself — became one when I was baptized. What worries me, though, is that Christians ought to be leading the revolution. If the Church has any validity (I know it has) or any vitality (right now, I'm not so sure), it ought to be leading the revolution, rather than standing idly by and complaining.

God knows there's need for reform in all areas of our life, and not the least in the Church itself. St. Francis was a young man when he started his revolution, and the young people of this parish ought to be revolu-

tionaries — Christian revolutionaries. There's a lot in common between the youth rebellion of today and the Franciscan movement in the middle ages.

There are, however, two things that I don't want to see happen to our young people: I don't want them to grow up frivolous participants in a decadent culture whose highest aim is material wealth and personal ambition, and I don't want to see them sucked into the vortex of a radical and anarchistic movement with no aim higher than the disruption of society and the overthrow of established order.

The only revolution worth fighting for is one which has something better to offer: any other revolution is simply revolting.—A parish priest



DEATH

THE BURIAL office is the traditional Christian method of disposing of the dead. In the fourth century, which is the earliest period of which we have information, burials were occasions of joy, and those attending them wore white. In the eighth century, however, when the prevalence of merely nominal Christianity made such joy not always fitting, the service became "black" and the

prayers chiefly petitions for speedy purification and deliverance from hell. By the late Middle Ages, the form had become fixed, but there is a new trend to express the early Church's understanding of death and a note of victory and joy has now begun to replace the depressing practices of the Middle Ages. The Prayer Book provides for a celebration of the Holy Eucharist at the Burial of the Dead, and funerals in the church are much preferred to mortuary establishments. In time of death, call your priest before you call the mortician: he can be very helpful.—A parish bulletin



GO HOME

A JUVENILE court judge in an eastern state has some pointed advice for those youngsters who never seem to know what to do with themselves.

"Always we hear the plaintive cry of the teen-ager: 'What can we do? Where can we go?' The answer is clear: Go home!

"Hang the storm-windows, paint the woodwork, rake the leaves, mow the lawn, wash the car, learn to cook, scrub some floors, repair the sink, build a boat, get a job, visit the sick, assist the poor, study your les-

sons, and when you are through and not too tired, read a book.

"Your parents do not owe you entertainment, your city or village does not owe you a living: you owe the world something — your time and your energy and your talents.

"In plain simple words: Grow up! Quit being a cry baby. Get out of your dream world and develop a backbone, and start acting like a man or woman. You're supposed to be mature enough to accept some of the responsibilities that your parents carried for years. They have nursed, protected, helped, appealed, begged, excused, tolerated, and denied themselves needed comfort so that you could have every benefit. You have no right to expect them to bow to your every whim and fancy. In heaven's name, grow up and go home."—From a parish bulletin



GIFT

MOST people find great personal satisfaction in making a carefully planned gift to a worthy cause of the Church, and life insurance is often selected as the instrument of such a gift. When you assign a policy on your life to the Church, you gain — besides personal satisfaction — an income tax charita-

ble deduction for the full value of the policy at the time of assignment (in most cases, it is slightly more than the cash surrender value).

If you give a paid-up policy to the Church, your deduction is the replacement cost of the policy at the time of assignment (sometimes substantially more than the cash value). A court has recently said that "replacement value" was the measure of the tax deduction, even though the policy had previously been purchased by the donor at a bargain price.—From a Chartered Life Underwriter's statement



OUTRAGE

A RECENT editorial in one of the nation's leading papers was entitled: "The Outrage Drain." The author said that with all that is going on in our world today, a severe strain is put on our ability to be outraged. It seems that none of us can individually respond to most of the great issues of the day — maybe not to even a few of them. Limited as we all are by physical and mental stamina, emotional reserve, and multitudinous commitments, we simply cannot be everywhere, doing everything, at the same time. That's life: but it is only

part of the picture. The other part is that we all can do something: we have to be Christians all of the time, or we will be Christians none of the time. Either Christianity applies to all of life — or to none of it.—A parish bulletin



LOVE

WHEN somebody asks me what it means to have been at St. Francis, my first thought is to tell him to ask me that question when he has all day to listen. I think, however, that the impact St. Francis has had upon my life is the ability to give and accept love. Never before in my life had I ever really been loved. I came to St. Francis frightened, full of hate, yearning to find some one to love me. I left, guided by the Holy Spirit, self-assured, full of love, given and received, ready to conquer the world.

I began by falling flat on my face, but, because of the guidance given me during my years at St. Francis, I soon got up and started again.

What is St. Francis? It is two or three dozen troubled boys learning that love is not just another four-letter word. —From a letter written by an "old" boy of Saint Francis' Homes, Salina, Kansas

CHIEF PASTOR

THE MOST important facet of a bishop's office is that he is called to be a Father in God: the bishop is a shepherd; he is a servant. (Having been a bishop for twenty-six years, I am persuaded that the call to serve as a Father in God is pre-eminent.)

A bishop visits the parishes in his diocese regularly, he meets his flock individually, and he knows them by name. As he carries his pastoral staff into the churches, it is a reminder both to him and to his people of the pastoral nature of his office. Nothing can be more satisfying to the bishop than to have a share in the mission of Christ in His Church as a Father in God. It may find expression as he celebrates the Holy Eucharist in the midst of the family of God, or brings the message of a prophet, or shares in the joys and sorrows of the flock.

With it all, however, a bishop is called to be a man of prayer, for without the God-given inner resources, his ministry will be futile; indeed, time must be taken for all members of the clergy and laity to use periods of silence and commun-

ion to strengthen the heart and will. It is in a pastoral context that Anglican Churches invariably think of the episcopacy, and in so doing we cannot doubt that they are faithful to the Good Shepherd Himself. The bishop shares that role with those who are called to the priesthood: they are "to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad". For all the degrees of the ministry, bishop, priest, and deacon alike, the ideal of the Anglican Communion has always been a pastoral one.

Jeremy Taylor, himself a true Father in God and a faithful shepherd, knew what that ideal means: "Pray much and very fervently for all your parishioners," he writes to the clergy of his diocese, "and for all men that belong to you, and all that belong to God: but especially for the conversion of souls; and be very zealous for nothing but God's glory, and the salvation of the world, and particularly of your charges."—The Archbishop of Algoma and Metropolitan of Ontario (Anglican Church of Canada)



A rear view of the "Big Barn", which houses the chapel, offices, and workrooms of SPEAK, the Episcopal Book Club, and The Anglican Digest, and which by now has been given a new coat of red and white paint. The two men on the scaffolding have done all the carpentry and painting work ever since the place became known as Hillspeak — St. Mark's Day, 25 April A.D. 1960. The door above the ground floor was installed to provide an entrance to another addition — some day. The new record room (without the second-story roof) can be seen to the left. The barn, with its shining aluminum roof, can be seen for miles around.

HILLSPEAKING

EVERYTHING at Hillspeak has been humming: the new record room which provides fireproof accommodations for more than 165,000 stencils is a real blessing. (Some day a second-story will have to be added and so allow space for a larger temporary chapel.) Visitors have come from many parts of the world — some simply to see the place and others to think about retiring here some day. The summer was exceptionally dry and caused our fields and lawns to look like tracts of brown wrapping paper, but rains later miraculously restored the green and enabled the autumn to show forth in customary glory.

Best of all, **SPEAK**, the Society for Promoting and Encouraging the Arts and Knowledge [that speak of] the Church, was launched by mail. At this writing it is too early to predict the results, but so far the response has been enthusiastic. Some of us (and that includes faithful EBC members) have worked many years to make **SPEAK** a reality: indeed, that is why Hillspeak itself was purchased, and one reason why the Episcopal Book Club and *The Anglican Digest* moved here early in 1960 — to get **SPEAK**

going. The days are strange, the economics of the business world out of joint, and our beloved Church fraught with all sorts of dangers, but, as in the beginning, our only job is to serve the Church, and we are hoping that thousands of Churchfolk will join **SPEAK** in the effort to continue and enlarge that service. Please wish us well.—“Embertainings” (See page 36.)



MATURITY

I AM sick and tired of our elected federal public officials and our Church officials allowing the country and the Church to be run by teenagers, hippies, yuppies, know-it-all college freshmen, Black Panthers, “Manifesto-ists”, immature teachers and preachers, or what have you. They cannot add one iota to the betterment of either Church or state. It is high time such trouble makers be put in their place. I have never in my life seen such complete abdication of responsibilities by adults, and I may add, a more cowardly bunch of adults.

What I have said cannot be construed to mean I am anti-youth because for over 40 years I have worked for and with young people as counselor at

their meetings, camps, etc., and I do speak from experience. While the young people know more today than former generations, thanks to their exposure to the news media, I can see in them the same immaturity and lack of wisdom that existed in other generations — and it is normal that it should be so. It is also normal, as any parent knows, that young people are plagued by an exaggerated opinion of their own importance.

They have many years ahead of them when they can run things. In the meantime, let them mature before we adults give them the reins of country and Church; let us allow them to mature normally, and not push them so hard. The trouble is that they have been pushed ahead so hard that, feeling their lack of responsibility, they have flung tantrums like children. —A Churchwoman in *The Living Church*



FAITH

SHOCKING things appear almost daily in our newspapers, and some of them seem to come from unexpected quarters. Hardly a month goes by without the appearance of some juicy article about Bishop X's latest escapade or Committee

Z's support of campus riots. Our Church's leadership seems to be off the well-trodden paths of Christian devotion and mission and on the brush-covered paths of social engineering. The question is often asked, at times with perplexity or even as a threat, "Why doesn't somebody do something?" I, for one, do plan to do something:

ALTAR GUILD TIP

How to get wax off your brass candle burners: Wrap your candle burners in small squares of newspaper, a couple of thicknesses, and place them in a warm oven for a few minutes (the newspaper acts as a blotter, taking up the melted wax); remove your "baked" candle burners and wipe off the excess wax with a soft cloth: it works every time.—The Nebraska Churchman

I intend to remain rational and cool, and continue to be the best kind of person, Christian, and priest (in that order) that God gives me strength and grace to be. I intend to remain loyal to the Church despite her present leadership and policies, for, after all, they will change. Recently a letter came from a man who said that he was thinking of "quitting the Church" because of a resolution passed by the Executive Council; I could not accept his thinking because the Council is only an elected

body and one that changes from time to time. The Church, though, is God's life in the world and it does not change. I fully expect that we shall have a lot more bad publicity that would tend to turn me away from God and His Church: it disturbs me, but it does not beat me; it frustrates me (as do a lot of lesser things), but it does not take away my joy in the Faith. The time has come for us to face the issues of the day, in the world, and in the Church (if the two are separable), fully aware of the providential love which God has promised us in Jesus Christ: He who overcame death will not be swallowed up by a few "issues", nor will His Church.—A parish priest



INDIVIDUALISM

WE LIVE in an age of conformity: we read the same newspapers and books, we study the same columnists' reports, we watch the same television programs, we listen to

the same news commentators, and we attend the same movies, the same plays. So it is, when we think about the matter, we realize that when we speak we are frequently echoing the thoughts of some one else — thoughts which have been put into our minds by what we have seen or read. We are therefore rather suspicious of individuals who stand out from the rank and file.

I would like to suggest that we be not afraid to be different from the rank and file, that we think for ourselves, that we study whatever the matter, and that we make our own decisions. Man is not a product of an assembly line — he does not come in a series; he comes as an individual, created by God; and one of the glories of our creation is that every person is entirely different from anybody else in the world. Created by a machine? No, an individual created by God! Let us think as individuals — as God's creation, and not as members of a mob.—A parish priest



Visitors to a New York zoo are surprised to find in the empty ape house a large mirror with a sign under it that reads, "You are looking at the most dangerous animal in the world. It alone of all the animals has exterminated entire species of animals, and now it has achieved the power to wipe out all life on the earth."

—A parish bulletin

WHO CAUSED THE RIOT?

Man is inclined, when he is wrong, to lay the blame on some one else: he is like the small boy who was standing on his cat's tail; his mother, hearing the terrible outburst, called from an adjoining room, "Tommy, stop pulling that cat's tail!"

"I'm not pulling the cat's tail, I'm standing on it. He's the one that's doing the pulling!"—A parish bulletin

NEW LITURGY

Heard in a certain Scottish Episcopal Church in the course of the Liturgy: "Grant that they may truly and indifferently minister justice, to the maintenance of wickedness and vice and the punishment of true religion and virtue."—*Scan*

POWERFUL DELIVERY

If there ever was a question whether the Rector could deliver a sermon with drawing power, it was dispelled during a recent homily when a stray cat settled comfortably on a velvet-covered bench near the pulpit and had a litter of kittens. Later transferred to the rectory garage, the mother cat found it not to her liking, moved the brood to an unknown refuge, and returned to her self-appointed place in the church.—*The National Register*

NEAT TRICK?

Sign in a cemetery: PERSONS ARE PROHIBITED FROM PICKING FLOWERS FROM ANY BUT THEIR OWN GRAVES.—A parish bulletin

SO BE IT

Every poster or notice in Westminster Abbey is issued with the words "By Order of the Dean". One Lent a series of lectures had as its general title, "God is not dead", and beneath the words was the normal statement, "By Order of the Dean". — *One*

NO JOKE

Priest: "The Church is not where my young people are."

Bishop: "Then go get 'em and bring them back."—A parish bulletin

REPRESENTATION

On the Sunday after All Saints' Day a parish priest was telling the assembled Sunday School something about the holy day by pointing to some of the youngsters who had come dressed to represent a few of the saints. All went well — St. Nicholas, St. George, St. Anne, and others — until he came to a small figure wearing the mask of a dog and, puzzled, the priest asked what saint he was. The little tike replied, "I'm St. Bernard."

WE RECOMMEND

♦ The 1970 autumn issue of *Pan-Anglican*; \$1.00, and obtainable from the Church Missions Publishing Company, 100 Westerly Terrace, Hartford, Connecticut 06105. Entitled "The Anglican Communion in the Seventies", it contains statements by leaders (or their deputies) of the many Churches of the Anglican Communion, an article by the present Executive Officer, and an editorial on the Regional Congress proposed by the Bishop of Huron. The Rt. Rev'd Walter H. Gray, Bishop Emeritus of Connecticut, is the editor.

♦ When you are next in Istanbul, Turkey, fulfill your Sunday obligation and joy by going to century-old Christ Church (it was put up as a memorial to the men who lost their lives during the Crimean War and stands near the British Consulate — the spire can be seen from a distance); weekday services are held in the crypt Chapel of St. George.

♦ To people who like to support worthwhile projects: A contribution now and then to the Library of St. Bede, Seewanee, Tennessee 37375. The

books (all about the Church, in one way or another) were assembled through the years by a group of Churchwomen in New York City (a small endowment allows for the purchase of new books) and a few years ago were given to the University of the South and specially housed in the new du Pont Library building. The same selective care and good service are being maintained.

♦ To anybody who is planning to visit France and who is in need of a compact reference volume in English about France, or who would simply like to know more about France: *The AA Road Book of France* (with gazetteer, itineraries, maps, and town plans), published by The Automobile Association and Charles Letts & Co., Ltd., both of London (1969), and available from American Heritage Press, 551 Fifth Avenue, New York City 10017, at \$9.95. The book's 550 fact-packed pages give complete touring information (system of road numbers and signposts, weather information, ferries and toll bridges, mountain passes, etc.); tells of festivals,

customs, annual events, what to see and where and when; provides a guide to dining in French restaurants; lists lesser-known art museums and architectural masterpieces (many of them churches), and their locations; and includes a concise 18-page outline of 30,000 years of French history, from the Cavemen of Lascaux to the Fifth Republic, inaugurated in 1958.



♦ To anybody who wants to know *Whose Land is Palestine*. The book is by Frank H. Epp, a former editor of *The Canadian Mennonite* and now Director of Studies in International Conflicts for the Mennonites, and is published at \$6.95 by Wm. B. Eerdmans, 255 Jefferson, S.E., Grand Rapids, Michigan 49502. All claims are examined, beginning with the beginning (he is an excellent and communicative researcher), and a conclusion reached: that Palestine belongs to all the Arabs who wish to return and to the Jews who wish to stay, and that the two people should form a bi-national state with freedom and rights for all — and that Christians (their hands have not

been clean, either) owe the two factions the security of an unarmed peace force.

♦ That TAD readers give serious thought to taking out a life insurance policy and naming a trustworthy agency of the Church as beneficiary. With times what they are, the solid things of the Church are going to need all the support they can get.

♦ That every practicing physician get a copy of *The Physician* (Life Science Library, Time & Life Building, Chicago 60611; \$3.95), and place it in his waiting room; the patients will have a better understanding of his role and maybe not fret so much for having to wait so long. Come to think of it, the whole series would be a good thing to have in any waiting room or family library.

♦ If you are president of a diocesan altar guild, write to the National Association of Diocesan Altar Guilds, 101 West Damascus Road, Oak Ridge, Tennessee 37830, and ask to receive its newsletter — packed with helpful goodies.

♦ The latest reprint in the valuable Hall series on dogmatic theology, *The Nature of Anglicanism*, \$3.00: American Church Publications, POB 198, Pelham, N. Y. 10803. Dogma comes from the Greek word to think, and theology from to

speaking of God; hence, dogmatic theology is the presentation of a doctrine (doctor comes from *to teach*) or set of doctrines in a coherent system by orderly and precise definition and explanation. In these passing days when logic (speaking or thinking with reason) is definitely not "in", any series of books on dogmatic theology might be considered not "in" either;

but the historic Church, especially the Anglican branch, has leaned heavily on both reason and facts — a combination that's hard to beat in any age. *The Nature of Anglicanism* deals with the importance of theology, faith and knowledge, temper and balance, toleration, and authority. Buy a copy for yourself and then give it to your parish priest — or your bishop.



CREAM OF THE AUTUMN CROP

HUBERT van Zeller, author of the autumn 1970 EBC selection, *The Current of Spirituality*, is an English Benedictine monk and a well-known Roman Catholic writer: his name is familiar to many Americans through his frequent visits to this country in the role of preacher and retreat conductor. He is also a highly successful cartoonist; his four "Cracks in the Cloisters" books of drawings under the pseudonym of Brother Choleric, are the outgrowth of a Christmas project for the amusement of his fellow monks at Downside Abbey — "one doesn't have to think up jokes in a monastery," quips Brother Choleric. He is, as well,

a sculptor of reputation. Finally, according to those who know him, he is a very good and holy man.

Anyone who has a personal acquaintance among the religious orders must be struck with how little they produce a "type": men and women who accept discipline and an imposed regime are more likely to develop idiosyncracies than those of easier life, and Dom Hubert is no exception. Even though, for the most part, he lives "within the walls", the people who help frame his thinking and writing are "outsiders" — and even though he is a monk, he writes for people who "live in the world". A man of sin-

gular quality and versatility, he has developed an element of elegance in his writing, nicely balanced by a sense of humor that never strains nor fails.

By origin he is cosmopolitan and aristocratic. Born in Alexandria, Egypt, in 1905, the son of a Dutch father and a Belgian mother, he was educated in Germany and later at the English public school conducted by the Benedictines at Downside. Following a brief interlude in the business world, he chose the monastic life, received the Benedictine habit in 1924, and became a priest in 1930.

A glance at the titles of some of his books provides an insight into a facet of his interior life: *We Die Standing Up, We Live With Our Eyes Open, We Sing While There's Voice Left, Death in Other Words*. An almost-mortal illness during his adolescence left him with a wish for death — really a “wish to grow up” — that has been in the center of his mind daily for the past forty-five years. It is not a morbidly pious wish. Asked once what his plans for the future were, he answered simply, “Death.” To his startled hearer, he explained, “I have always waited for death; it makes life much easier. If one has too many hopes for this world, one is so often disappointed, and [without worldly

ambitions] one is able to concentrate on doing one's best in this world at whatever the job at hand is.”

Despite the fact that the majority of religious titles published in the last twenty-five years are now out of print, Dom Hubert's works have understandably survived. His popularity, now at its zenith, can be attributed to many factors: his mastery of English prose, his scholarliness, his firm involvement in the contemporary spiritual, artistic and human problems which confront people today, and his lifelong interest in the Bible, around which all his writings have been centered. He lives the title of one of his own favorite books, *We Work While the Light Lasts*. “When I am not writing or teaching or being ill,” he says, “I paint pictures or carve stones.” Everything that he does, moreover, he does well. EBC members, who have become accustomed to a steady diet of “positively sound” books, will find Dom Hubert's book of the same sort and surprisingly Anglican.

The Current of Spirituality may induce fans of Dorothy Sayers to reread some of her passages, by way of comparison. At times the author may seem overly theoretical; yet if his advice is taken to heart and

practiced, the reader will remember it always. Now and then he takes a long time to make a point; when he makes it, it is worth making, and worth the time of mulling it over. Dom Hubert apparently knows people and knows them well, for time and again in talking about spiritualities, he lets us know why some people behave the way they do — what is lacking in their Christian life that makes them so deficient and sometimes so annoying, or what makes us the same. When he says that there's nothing quite so good for us as a Christian failure, it causes you to sit up and take notice. Fully and carefully read (Christianity was never promised to be an easy thing). Dom Hubert's book can happily and profitably influence the rest of your life. In a world that seems to become more worldly every day, *The Current of Spirituality* will enable you to work your way through a life that is only transitory and prepare for that glorious life to come.

Note: *The Current of Spirituality* (\$5.95; Templegate Publishers, POB 963, Springfield, Illinois 62705), is available to members of the Episcopal Book Club at \$4.45, plus 18c postage; see next column for a convenient enrollment form.)

Autumn A.D. 1970

JOIN THE EBC!

ENROLL me as a member of the Episcopal Book Club. I understand that (a) four times a year, on the Ember Days, I shall receive a book about some phase of the Church's life and teaching, (b) each selection is unconditionally guaranteed to interest me, (c) if I do not wish to keep any book, I may return it within ten days after its arrival — otherwise I am to pay for it by the end of the month, (d) the average cost of each selection is \$3.50, and (e) I may cancel my membership in the EBC at any time by giving due notice to the Club.

☐ I am enclosing \$14.00 in advance payment for four seasons, with the understanding that at the end of that period I may (1) repeat the advance payment, (2) continue my membership on a season-to-season basis, or (3) will tell the Club to cancel my membership.

☐ Bill me for each season's book when it is mailed.

☐ Begin my membership by sending me the 1970 autumn selection, *The Current of Spirituality*.

By paying for four seasons in advance, the book will cost me, as a member, only \$3.50 (a saving of \$2.45); otherwise the selection will be billed to me at \$4.45, or \$1.50 less than the regular retail price.

If I should not wish to keep the autumn selection, I may return it for credit (within ten days after its arrival) — as I may do with any EBC selection.

CLIP, FILL OUT, AND MAIL

My Name _____

Address _____

City, State, & Zip _____

Parish _____

H.W.P.

The Rector of Eye, England, searched the registers of his parish to find a name to go with the initials H.W.P. which were carved on a slab in the nave of the church. His efforts were fruitless and the mystery remained — until a ninety-year-old parishioner told him that it was not a grave at all, but simply the location of an old hot water pipe.—*Peterborough Diocesan News*

QUESTION

On her first train trip, a little girl was put into an upper berth by her mother, who told her that God would watch over her.

As silence spread through the car, the little girl became alarmed and called out softly: "Mother, are you there?"

"Yes, dear," her mother replied.

A little later, in a louder voice, the child called: "Daddy, are you there, too?"

"Yes, dear," was the reply.

After that had been repeated several times one of the passengers finally lost patience and shouted: "We're all here. Your father and your mother and brothers and sisters and aunts and cousins. Now go to sleep!"

There was silence for a while. Then, in a hushed voice, the child called: "Mother — was that God?"—*The Tulsa World*

MONEY'S WORTH

A priest, renowned for his eloquence, visited his neighborhood stationery and newspaper store. He found himself ten cents short of the amount of his purchases and assured the owner, one of his congregation, that he would come by soon to bring the dime.

"That's O.K., Father," the store's owner said. "Forget it! I'll take it out in preaching."

The priest laughed. "You mean you think that's what one of my sermons is worth?"

"Oh," the other replied, "I'll come twice!"—*Ark/Ozark*

EDUCATION

A university professor gave an examination on the Old Testament in which he asked the students to identify, in two lines or less, various persons, events, and words, among which was the word "circumcision". "It is the method," one student wrote, "Moses used to part the Red Sea."—*Saturday Review*

RABBIS

One of the questions on the examination of police candidates read, "What are rabies, and what do you do about it?"

Joe O'Neill's answer was, "Rabies are Jewish priests, and you can't do anything about it."—*Hospital Echoes*

I AM A LAYMAN

I AM a layman. Every hour of every day I am either helping or hindering God's purpose for the world. My influence is often greater than that of clergymen because they are looked upon as professionals; also I am one of millions of Christian laymen while clergymen are numbered only by the thousands.

I have a family. As either father or mother, I must ask if I realize that what I do has far more influence than what I say. Do I take my children to church or merely send them? Do I do neither? Is God remembered at our table and in private and family worship?

I have a job. In that job I am making contacts with people at frequent intervals — fellow-workers, customers, salesmen. Does my acceptance of Christ as my Lord and Master determine my attitude toward those people? Do they recognize that they are talking with a Christian rather than with a pagan? (That does not require a soft "piousity" but rather those qualities which are inherent in a true Christian — strength, confidence, decency, helpfulness, and justice.)

I am a member of the Church. Is my attitude regarding that membership, Church attendance, and religious conviction one of concealment or apology, or one of justifiable pride, not of myself but of the cause in which I have enlisted? Do I know which of my associates are Church members? Has my reticence to discuss the subject prevented them from sharing their convictions? Why do I hesitate to talk about religious matters when I know their supreme importance? Is it from a natural reluctance to seem better than others, or is my silence evidence of cowardice, a fear of being laughed at?

I live in a community. Do I take adequate part in activities for the welfare of my fellow citizens? Do I consider that duty as part of my responsibility and privilege as a Christian? Do I obtain strength and inspiration for that work through my private and public prayers? Do I insist that Christian principles govern the operation of the agencies with which I am connected?

I have many friends. As to my decisions in conversation or conduct am I governed by the

test, "Everybody is doing it", or by the harder test of what is right and expedient in God's sight? Would Christ be a welcome guest at my parties?

I am a witness. Perhaps I do not like the idea, but I cannot avoid the fact that wherever I may be, my light is shining before men. What path does it illuminate?—A parish bulletin



LETTER

DEAR Angry Young Man:

A lot of us who are over thirty are either disillusioned or frustrated or both by our present situation, by the state of our society and the world, by our individual faults. If you have something to say, say it and we will listen. If you have something to teach, teach it and we will learn.

Before you start teaching, however, it's only fair to tell you that there's no use your showing us how to burn buildings: we've burned half a world. It's no use teaching us the wonders of drugs: we've known how to get drunk out of our minds for a long time. Don't bother to teach us gimmicks to help us turn our attention inward: we've had a lot of practice at being self-centered.

You might as well skip the lectures on sexual freedom: we

could probably teach you a thing or two about unchastity.

As for violent demonstrations, both our labor organizations and managerial staffs have more than adequate experience.

A course in anarchy would go begging, I'm afraid: we already know pretty much which laws we're going to obey and which we'll ignore.

I don't think, either, that you know any four-letter words we haven't heard: I expect you learned them from us.

You might teach us something about love, but keep in mind that some of us already know how to love ourselves, our immediate families, and close friends. If you can show us how to go beyond those limits, maybe we can do business.

Sincerely,

A Weary Older Man

P. S. You're wasting your time if you think you can teach us some new way to deny our Lord.—From a parish bulletin



The Church is not composed of people who are better than the rest, but of people who are trying to be better than they are; not of people who are perfect, but of people who are dissatisfied with their imperfection.—A parish bulletin

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RACA

THE WORD *Raca* [used in Matthew 5:22] is a noun derived from the Aramaic word *rak*, to spit. The word was not translated into Greek, perhaps because the translator could not find a similar habit of spitting among the Greek people, or he may not have known the meaning of the word. During heated arguments and controversies, Easterners often spit in each other's faces. Merchants and prospective customers, after long bargaining and arguments concerning price, spit in each other's face when they fail to agree. Nearly all quarrels are started

by spitting. One often says *raka arek na bapek*, "I will spit in your face." Spitting is the most contemptible thing in the East and is still practiced in Egypt, Syria, and Palestine. Not even priests and rabbis are free from the insulting habit. It may be interesting to know that a sect of devil worshippers near Mosul, Mesopotamia, prohibit spitting in any circumstances as a protest against people of other religions who spit in each other's face; but when they make a mistake, they do spit and say, *po elek satana*, I spit on Satan.—From a letter

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REDEMPTION

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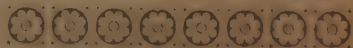
Stimulants that produce a temporary increase in bodily functions (cocaine, "coke", "snow"; amphetamines, such as dexadrine, benzedrine, bipheta-mine, or "speed", "bennies", and "pep pills").

Depressants that produce a temporary reduction in bodily activities (opiates such as heroin, morphine, and codeine, called "white stuff", "hard stuff", and "schoolboy"; and barbiturates such as phenobarbital, secobarbital, and amobarbital, called "barbs", "goof balls", and "blues"); and

Hallucinogens that produce temporary distortions in the perception of reality (Lysergic Acid Diethylamide, DMT, STP, DOM, mescaline, psilocybin, and hashish; marijuana is technically a "mild" hallucinogen, and is called "pot", "grass", "weed", "Mary Jane", and in the Beatles' new record, "Mother Mary").

Medical doctors frequently prescribe one or more drugs to treat diagnosed imbalances in body chemistry, to protect patients from disease, or to relieve them from tension, fatigue, or pain.

Drugs are abused only when people without adequate medical and technical skills use them in an attempt to produce changes in their own bodies or emotions. Such abuse of drugs is or should be illegal; abuse is anti-social, medically dangerous, and therefore sinful. It is no surprise that drug abuse is widespread (sin has always been so), and the problem is not "out there", but right here in our own community, just as sin is. The abusers of drugs — whether they seek kicks, insight into themselves, a change of pace or mood, a pick-up, relief



from boredom, escape from misery, or what have you — all run the risk of imbalancing their bodies, unhinging their minds, perverting their feelings, and even causing death.

The Church's role, as is true of any sin, is neither recriminatory nor punitive; it is redemptive. The abuse of drugs should indeed alarm us all, but it should also spur us to do what we are vowed to do — to bring all men to redemption in Christ. Understood that way, perhaps we can do more than condemn; perhaps by grace we can find ways of being of real service to our Lord in ministering to the sinner.—A parish priest

MAN FOR GOD

ON MANY sides the call of God is being proclaimed as a call to be a Servant Church, following the example of its Master, the Man for others. Hugh Montefiore has criticized that phrase as the key to the understanding of Christ. "Isn't obedience rather than service of neighbor the key note of His life? Would He not be more accurately described as the Man for God?" I believe he is entirely right, and the Church will no longer be the Church if it concentrates so much on the second commandment of the Law as to forget or at least soft-pedal the first, for that way it becomes just another dogooding organization in the world. It is, however, equally true that directly as a result of being the Man for God, Christ was the Man for others. All men everywhere, and not least those in need and sickness, were for Him within the Father's care and redemptive concern, and in His service and suffering. His identification with men and women in their sinful and broken situations, He served the will of His Father in and through His service to others. —The Assistant Bishop of London [Church of England], quoted in *The Living Church*

CRITERIA

I REALIZE that where there is life there must be growth and development — in short, change. As I see it now, our purpose in this parish must be to move ahead in the tradition of the past and in the full stream of the Christian life, always careful, however, in seeking to be relevant to our time, not to deviate from the basic fundamentals of our faith in Christ. Our challenge is ever to seek a clearer and better vision of the likeness, purpose, and will of God as revealed in the person of His Son Jesus Christ. In these days there is great emphasis on activism, that is, to go to extremes (so they appear to me) in taking care of the physical needs of others and dealing with the problems that face not only our nation but the whole world.

I am convinced that such endeavors are important, but they are not the criteria for the Church, which is to make Christ known and to bring every man to a knowledge of His love and redeeming purpose — to change the hearts of men. Once we have achieved greater success in that area, we shall at the same time have created the climate in which all men may enjoy the blessings

that God has meant for them and for which our blessed Lord in His incarnate life went to the Cross. Our concern is a spiritual one and not a material one, certainly not the foolish notion of giving our substance, whatever that may be, to every individual who demands it for whatever purpose he may claim. If men ever become grounded and rooted in Christ, we need have no fear of the quality of life today or tomorrow. We cannot, however, have the apple without the tree. We cannot have brotherhood, equal rights, and all the other things demanded today, unless we can help bring them about, by the operation of the Holy Spirit, which, again, is a real purpose of the Church. That purpose can be achieved only if we are faithful and do not allow ourselves to grab any of the panaceas being presently offered and demanded. Reconciliation and restitution are good Christian words, but they do not mean penalty and fine. Forgiveness is a word that is better understood today.

Our present situation is due largely to selfish and self-centered Christians who not only have withheld their Christian love and substance from needy others, but are also without love and likewise determined to have this world's goods wherever they can find it and from

whomever they can take it. The failure is not God's; it is ours. There is but one cure and that is the love of God understood and accepted by all men. Pure humanism never has and never can cure the world's ills. The real challenge to us who are the Church is to have an awareness of our failure to see the need of all men for our Lord, and in that awareness to take Him into the world which so needs to know of His love for it and how He implemented that love on the Cross. That is what should occupy every bishop, every priest and deacon, every religious, and all other Christians to bring a quittance to the foolishness that occupies us. —A priest to his people



QUARTER WATCH



AFTER MORE THAN a half-century of service to the Church in Hawaii, the Sisters of the Community of the Transfiguration have returned to the Mother House in Glendale, Ohio. They are the latest of the 29 sisters who have served the 103-year-old Priory School since 1918, when Sister Olivia Mary went out to take it over from some English nuns who had gone to Hawaii at the urgent request of

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Queen Emma and Bishop Staley, the first Anglican bishop in the Islands. (Episcopal jurisdiction was transferred to the American Church in 1902.)

¶ In Trinity Pro-Cathedral, Monrovia, George Daniel Browne, 36, a priest since 1963 (he was educated at Cuttington College and the Virginia Theological Seminary), was consecrated 8 August as X Bishop of Liberia (the first native-born) in apostolic succession to the late Dillard Houston Brown, who was murdered in his office last November. (The Republic of Liberia is an outgrowth of a West African coastal refuge for freed Negro slaves; it was first set up in 1821 and through the years has received considerable economic and technological aid from the U.S.A. The Missionary Diocese was established by the American Church in 1850, and Bishop Browne was the first diocesan to be chosen locally.)

¶ Acting for the Archbishop of Canterbury, the Bishop of Chicago recently presented the Lambeth Cross (highest tribute that the Anglican Communion can bestow upon a leader of another Church) to His Holiness, Mar Eshai Shimun, XXIII Patriarch of the Holy Apostolic and Catholic Church of the East. [Its members are Nestorian Christians who still use the

ancient liturgy of Addai and Mari, which dates from the fourth century; after World War I, the Church came under the jurisdiction of Iraq, but because of persecutions and unstable governments there, the present Patriarch has lived in exile in the United States, governing the ancient Church of the East from San Francisco.]

The Society of St. Francis has chosen as its Minister General (the international top friar of the Order) Brother Geoffrey (he had been in charge of the Pacific Province) in succession to Brother David, who presided over the union of the Order of St. Francis (as the American branch had been called) and the S.F.F. (The Senior Suffragan Bishop of Long Island recently received the life vows of two more members of the Order.)

¶The Rev'd R. J. Pether, 822 Beaufort Street, Inglewood, West Australia 6052, would welcome information about "any experiments in a non-professional worker-priest type ministry now being conducted in the United States."

¶The last of the great ancient kingdoms of West Africa is the Ashanti, whose two-million tribesmen last August anointed a new King (they swore allegiance first to him and second to the Republic of Ghana),

Nana Opoku Ware II, better known as J. Matthew Poku, 51, a lawyer by training (he had just been appointed Ghana's Ambassador to Rome when he learned that the tribal chiefs' council had decided that he would succeed his uncle as King), and an Anglican by conversion.

¶On the Feast of St. James, Walter Heath Jones, 41, Canadian-born priest (ordained in 1952 and served parishes in Canada until 1958), and lately Dean of Calvary Cathedral Church, Sioux Falls, South Dakota, was consecrated VII Missionary Bishop of South Dakota, in apostolic succession to the Rt. Rev'd Conrad Herbert Gesner, who retired 10 January 1970. (The Rt. Rev'd Lyman Cunningham Ogilby, former Bishop of the Philippines, who became Coadjutor of South Dakota in 1967, resigned so that the Diocese could, under a new canon, choose its own diocesan.)

¶The Anglican Consultative Council (created by action of the 1968 Lambeth Conference) will hold its first meeting 23 February to 5 March, 1971, in Kenya, with representatives from the 22 Provinces of the Anglican Communion in attendance.

¶The young people of the Church of the Good Shepherd,

Scranton (Diocese of Bethlehem), Pennsylvania, recently presented to their Bishop, the Right Rev'd Frederick John Warnecke, in thanksgiving for his ministry and services, a solemn written promise "to support spiritually and materially a needy child for the period of one year" by providing "love, prayers, food, clothing and other necessities". Through the Christian Children's Fund in Virginia, the youth group chose a 14-year-old American Indian girl as the beneficiary.

¶ On the last of the autumnal Ember Days, in the see city of Springfield, Boston-born Alexander Doig Stewart, 44, Rector of St. Mark's Parish, Riverside (Diocese of Rhode Island) since 1953, was consecrated V Bishop of Western Massachusetts, in apostolic succession to the retiring Right Rev'd Robert McConnell Hatch, 60, who was consecrated Suffragan of Connecticut in 1951 and became Diocesan of Western Massachusetts in 1957.

¶ When Queen Elizabeth II recently visited Canada, she broke ground for a cathedral church at Frobisher Bay (on Baffin Island and within 200 miles of the Arctic Circle, north of Labrador, and named after the famous 16th century navigator, Martin Frobisher), the largest Eskimo community

(1,200) in Canada; the church will accommodate 350 people, be styled like an igloo, and named after the apostle St. Jude. The Diocese of the Arctic, Province of Rupert's Land, is the largest in the world — 2.25-million square miles.

¶ At West Park, New York, in Holy Cross Monastery, for the first time in the history of the Anglican Communion (or so it is believed), nine men in a body recently took their monastic vows — six of them, junior vows (two years) and three, life vows.

Saint Peter's School (boys, grades 7-12), established in 1938 at Peekskill, in the Diocese of New York, has gone out of business: last year 40 of its 120 beds were empty and there was a \$100,000 debt.

¶ Lloyd Edward Gressle, 52, a priest since 1943, who served parishes in the Dioceses of Ohio and Erie before becoming Dean of the Cathedral Church of Saint John, Wilmington, in the Diocese of Delaware (1956-1959), and more recently Rector of St. James' Parish, Lancaster (Diocese of Harrisburg), Pennsylvania, was consecrated, on the Commemoration of Lancelot Andrewes, Bishop Coadjutor of Bethlehem (Pennsylvania), in eventual succession to the Rt. Rev'd Frederick John

Warnecke, 64, who has announced that he will retire at the end of 1971.

¶ After 115 years of educating boys, St. Paul's School, Concord, in the Diocese of New Hampshire, has gone co-ed and students will be required to attend chapel not eight times a week but only four.

¶ The lectern in St. John's Church, Waverly Place, Manhattan, in the Diocese of New York, bears the inscription "The pillar of this Lectern is taken from Huddington Manor House, the Retreat of the Gunpowder Conspirators." Nothing is known of the lectern, its givers, or the reason of its construction, except that it formerly was in the Chapel of the Comforter which was merged with St. John's in 1950. In 1604 a group of conspirators rented a cellar under the Eng-

lish Houses of Parliament and stocked it with gunpowder in an attempt to blow up King James I, the Lords, and the Commons together during an opening ceremony when all would be present. The hope was that the resulting confusion would enable Roman Catholics to seize the government. The plot was revealed, and on 5 November 1605, one of its members, Guy Fawkes, was arrested while keeping watch in the cellar. Before the year was out, a form of service in commemoration of the frustration of the plot was added to the Book of Common Prayer by Royal Proclamation and appointed to be used annually on 5 November (it was revoked in 1859). The plot now is remembered by English children who, for a few days before the anniversary, stand in public places beside a homemade

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dummy and call out to passers-by, "A Penny for the Guy." Profits are used to buy fireworks to shoot on 5 November at which time the dummy is burned, so that "Guy Fawkes Day" is something of a combination of Hallowe'en and Independence Day.

¶Have you ordered your copy of the *New Pocket Directory of Episcopal Churches in the U.S.A.*? Every functioning church in the fifty States is listed by town, street address (when available) and telephone number(s) — 160 pages in easy-to-read type and all designed to help people fulfil their solemn obligation "to worship God every Sunday in his Church". Some folk think that the joyful obligation no longer obtains, but they're dead wrong: the worship of Almighty God — corporate wor-

ship (none of that I-can-do-as-well-in-the-woods stuff) is still the order of the first day of the week. Regardless of what one may think or be told (the world seems to abound with false prophets), God is still God, and because He is God, our solemn duty is to worship Him: Christians have a special duty, and Episcopalians a special joy in the incomparable Book of Common Prayer, even though some modernists are trying to talk the Church into doing away with it. In any case, it is our "bounden duty to worship God every Sunday in his Church," and the *Pocket Directory* is an aid to that holy exercise. See pages 55 and 56 for a convenient order form.

¶*Seek ye after God, and your soul shall live.* From Psalm 69:33, and the text of the EBC bookmark for autumn 1970.

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